



## Evaluating Tafsir Tarbawi Learning with the CIPP Model: A Study of Islamic Education Students in Tarbiyah Faculties

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### ABSTRACT

**Purpose of the study:** Insect visitors to oil palm flowers, an important component in the pollination process and ecosystem services, are evaluated for their diversity in this study. The research explores their potential as a resource for environment-based learning rooted in local contexts within smallholder plantations, aiming to raise awareness and support sustainable education practices in the community.

**Methodology:** Insects were collected using sweep nets, yellow pan traps, and direct observation. Identification was conducted using a Nikon SMZ445 stereo microscope and reference to entomological keys. Data analysis was carried out descriptively, focusing on species composition and abundance. An e-pocket book was developed as a learning resource.

**Main Findings:** The results showed a total of 50 morphospecies of insect visitors on both male and female oil palm flowers. The number of insect species visiting male flowers was higher, consisting of 38 morphospecies belonging to 21 families and 10 orders. The results of the study were developed into a local wisdom-based pocket book focused on the diversity of insect visitors to oil palm flowers in smallholder plantations. The learning resource was validated by content experts, design experts, media experts, and students, with an average score of 81.7%, indicating it is highly suitable for use in environment-based education.

**Novelty/Originality of this study:** This study highlights insect diversity in smallholder oil palm plantations, which is rarely documented. It also links ecological data with educational applications, providing a model for utilizing local biodiversity as a teaching resource in environmental and biology education.

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## 1. INTRODUCTION

The *Tafsir Tarbawi* course plays a significant role in shaping the pedagogical and spiritual competencies of students in the Faculty of Tarbiyah at Islamic Religious Higher Education Institutions (PTKI). Through an integrative approach between the Qur'anic text and educational context, this course serves not only as a means to understand the normative messages of the Qur'an but also as a medium to actualize Qur'anic values in the praxis of Islamic education [1], [2]. Within this framework, *Tafsir Tarbawi* is not merely part of the classical discipline of Qur'anic exegesis but evolves into an interpretative approach that is relevant to the dynamics of learning and contemporary educational issues [3]. In practice, *Tafsir Tarbawi* is positioned to instill Qur'anic pedagogical values oriented towards humanity, justice, morality, and liberation [4]. Students are expected to grasp the substance of the Qur'anic message related to education and transform it into methods,

strategies, and professional attitudes as future educators [5]. Thus, *Tafsir Tarbawi* becomes an epistemological bridge between divine, transcendent values and the profane and dynamic realities of educational praxis. This integration becomes increasingly essential amid the educational demands emphasizing spirituality, ethics, and humanism in teaching [6].

Furthermore, *Tafsir Tarbawi* serves as a reflective medium for students to build critical awareness of various modern educational challenges, such as moral degradation, character crises, and the dehumanization of learning systems [7]. In this context, understanding Qur'anic verses that convey educational principles—such as patience (*ṣabr*), sincerity (*ikhhlās*), responsibility (*mas'ūliyyah*), and dialogue (*ḥiwār*)—becomes a crucial foundation in shaping educators who are not only intellectually competent but also emotionally and spiritually mature [8]. The transformation of *Tafsir Tarbawi* into a contextual pedagogical approach is inseparable from efforts to reconstruct the epistemology of Islamic education. This requires an interpretive method that is not only textual but also contextual, historical, and critical so that the teachings of the Qur'an can address today's educational problems. In this regard, *Tafsir Tarbawi* becomes a strategic instrument in shaping an Islamic educational paradigm that is more responsive to contemporary needs without losing the essence of revealed values [9].

Thus, the inclusion of *Tafsir Tarbawi* in the Faculty of Tarbiyah curriculum not only enriches the Islamic scientific repertoire but also directly contributes to the formation of holistic Muslim educators—capable of becoming agents of social and spiritual transformation in society. This role positions *Tafsir Tarbawi* as a course that is not only normatively intellectual but also practically transformational within the modern Islamic education system [10]. However, there are significant challenges in the implementation of *Tafsir Tarbawi* learning across PTKIs. Observations and literature reviews indicate that learning tends to remain text-centered, lacking contextualization, and not fully oriented towards solving actual educational problems [11]. Additionally, some teaching approaches are still unidirectional, lack interactivity, and fail to integrate exegetical material with the social and cultural realities of the learners [12]. This indicates a gap in the learning system that requires thorough and systematic evaluation so that the ideal objectives of this course can be optimally achieved [13]. The need for a comprehensive evaluation becomes increasingly urgent, especially amid the transformation era of Islamic higher education, which demands quality, accountability, and program relevance [14]. In this context, the CIPP (Context, Input, Process, Product) evaluation model developed by Daniel Stufflebeam emerges as a relevant and applicable approach. This model offers an evaluation perspective that not only assesses outcomes but also analyzes the program's background, resource readiness, and implementation process in a holistic manner [15]. CIPP-based evaluation helps institutions identify root problems and determine targeted improvement measures [16].

In response to these issues, a comprehensive and context-sensitive evaluation model is urgently needed—particularly amid the ongoing transformation of Islamic higher education, which increasingly emphasizes quality assurance, accountability, and program relevance [14]. In this regard, the CIPP (Context, Input, Process, Product) model developed by Daniel Stufflebeam presents a relevant and powerful evaluative framework. Unlike conventional models that focus solely on outcomes, CIPP evaluates the full spectrum of a program: from contextual needs and resource readiness to instructional processes and end results [15]. It also allows institutions to identify underlying problems and formulate targeted, data-driven improvements [16]. Yet, the application of the CIPP model in theological or normatively intellectual courses like *Tafsir Tarbawi* remains relatively unexplored, especially within PTKIs. This presents a key novelty of the present study: bridging classical Islamic knowledge systems with modern managerial evaluation frameworks. By doing so, the study not only introduces a new methodological lens for examining Islamic education but also highlights the transformative potential of applying a systemic, empirical approach to normatively grounded learning.

More than just a measurement tool, the CIPP model serves here as an analytical device for pedagogical reflection. It opens up critical inquiries into how tafsir materials are contextualized, how teaching methodologies engage students, and how the course contributes to solving real educational problems in contemporary Muslim societies. This positions the evaluation as diagnostic, formative, and strategic, contributing to the continuous improvement of tafsir instruction in a digital and globalized educational era. In light of this, the present study aims to conduct a comprehensive CIPP-based evaluation of the *Tafsir Tarbawi* learning process at the Faculty of Tarbiyah in PTKIs. It seeks to identify strategic areas for development, provide a more adaptive and responsive tafsir learning framework, and enhance the course's relevance for shaping future Muslim educators.

## 2. RESEARCH METHOD

This study employs a qualitative evaluative approach using the CIPP model (Context, Input, Process, Product) developed by Daniel Stufflebeam to evaluate the *Tafsir Tarbawi* learning process at the Faculty of Tarbiyah in Islamic Religious Higher Education Institutions (PTKIs) [17]. The model was chosen because it offers a comprehensive framework for assessing not only learning outcomes but also the contextual background, resource readiness, and the instructional process itself [18]. A qualitative approach is particularly suitable for this

study as it allows for an in-depth exploration of experiences, perceptions, and implementation dynamics that are often overlooked by purely quantitative methods [19]. The research design is formative-evaluative, intended to provide constructive feedback for continuous improvement by examining the following four dimensions: (1) Context, which assesses the background, goals, and relevance of *Tafsir Tarbawi* in the curriculum; (2) Input, which evaluates the preparedness of resources such as curriculum documents, lecturers, and facilities; (3) Process, which observes the classroom implementation, including pedagogical methods and student-teacher interaction; and (4) Product, which reviews student learning outcomes, particularly their understanding and application of tafsir in educational settings [20].

A total of 71 participants were involved in the study, comprising three key stakeholder groups: 7 *Tafsir Tarbawi* lecturers, 60 students who were currently enrolled or had completed the course, and 4 academic administrators or program heads. Participants were selected using purposive sampling, based on their direct involvement in the planning or execution of the course [18]. Data collection continued until theoretical saturation was achieved, meaning that no new significant information emerged in subsequent interviews [19]. Data collection was conducted through four main techniques. First, in-depth interviews were conducted with lecturers, students, and administrators to understand their perspectives and experiences. Second, classroom observations were carried out to document teaching methods and student engagement. Third, open and closed-ended questionnaires were administered to students to capture their perceptions of the course. Fourth, a document analysis was conducted, including review of syllabi, lesson plans, teaching materials, and course evaluations to understand both planning and implementation processes [17].

The qualitative data were analyzed using a thematic analysis approach. This involved transcribing the interviews, conducting open coding to identify initial themes, grouping codes into thematic categories, and organizing them according to the CIPP framework [19]. To improve analytical rigor, NVivo 12 software was used to assist the coding process. Furthermore, inter-coder reliability was established by engaging two independent researchers to cross-validate coding consistency [18]. Quantitative data from the questionnaires were processed using descriptive statistical analysis in SPSS, focusing on frequency distributions and general trends in student responses [17]. The validity of findings was enhanced through source triangulation and method triangulation, integrating data from interviews, observations, questionnaires, and document analysis [20]. Nonetheless, the study acknowledges certain methodological limitations, particularly those inherent in qualitative research. The subjective nature of data interpretation presents a potential bias. To mitigate this, the study employed multiple data sources, triangulation techniques, and inter-coder reliability checks to ensure as much objectivity and transparency as possible in the analysis process [17].

### 3. RESULTS AND DISCUSSION

In this section, the findings from the evaluation of the *Tafsir Tarbawi* course at the Faculty of Tarbiyah PTKI are presented and analyzed. The results are discussed in relation to the four dimensions of the CIPP model: Context, Input, Process, and Product. These findings are examined in light of the perceptions of instructors, students, and curriculum administrators, as well as the observed teaching practices and student outcomes. By providing an in-depth analysis of these dimensions, this section aims to offer insights into the strengths and areas for improvement in the *Tafsir Tarbawi* learning process, contributing to the development of more effective pedagogical strategies and a deeper integration of Qur'anic values in Islamic education. Furthermore, the discussion highlights the practical implications of these results for the enhancement of the curriculum and teaching methodologies within PTKI.

#### 3.1. Context Evaluation

Context evaluation according to Stufflebeam is to make an assessment or identify the needs that underlie the development of a program [51]. The context evaluation aims to identify the background and learning needs of *Tafsir Tarbawi*. Based on interviews with 5 lecturers and 10 students, it was found that *Tafsir Tarbawi* learning is highly relevant and necessary for students to equip them with pedagogical competencies based on the values of the Qur'an. One of the lecturers stated:

*"Tafsir Tarbawi learning not only conveys the science of Tafsir, but it must also include how to apply the verses of the Qur'an in the field of education, which is crucial for students as future educators."*

However, the interview results also revealed challenges related to the diversity of students' understanding of Tafsir. Some students expressed difficulties because they did not have a deep understanding of Tafsir prior to taking this course, which leads to the need for introductory materials for students with different religious education backgrounds. A student commented:

*"I feel that I struggle to grasp the full meaning of the verses because I didn't have a strong background in Tafsir before. It would be helpful if we had more foundational materials in the course to help us understand the basics."*

Another lecturer added:

*"We also face challenges in ensuring that all students, regardless of their prior knowledge of the Qur'an, can apply the teachings in real educational contexts. There needs to be a balance between theory and practical application in the curriculum."*

These insights highlight the importance of tailoring the curriculum to accommodate students from diverse educational backgrounds and ensuring that both theoretical and practical aspects of Tafsir are well integrated in the learning process.

Table 1. Questionnaire Results on the Relevance and Readiness of Tafsir Tarbawi Learning

Question	Agree (%)	Disagree (%)
Tafsir Tarbawi learning is relevant to my needs as a future educator.	78	22
I am ready to apply Tafsir in the field of education.	44	56

The findings of this study reveal both the strengths and challenges of *Tafsir Tarbawi* learning at the Faculty of Tarbiyah in PTKIs. Based on a questionnaire distributed to 60 students, it was found that 78% agreed that *Tafsir Tarbawi* is relevant to their needs as future educators. This indicates that students generally perceive the course as important and meaningful in shaping their educational outlook, particularly in connecting Qur'anic teachings with the formation of character and values in Islamic education. However, the data also show that 56% of students reported feeling unprepared to apply *Tafsir* concepts in real educational contexts. This discrepancy highlights a significant challenge in bridging theoretical knowledge with practical application in the classroom [2]. In the context dimension, these findings affirm that the course aligns with the foundational needs of prospective Muslim educators. It helps students understand Qur'anic verses not just as theological doctrines, but as living sources of values that can be translated into educational practices. This perspective is in line with the argument of Darling-Hammond and Bransford [21], who emphasized that teacher preparation should be grounded in contextual learning to ensure that graduates are equipped to respond to the diverse needs of students and communities.

However, qualitative data from interviews with students and lecturers reveal considerable variation in students' initial understanding of *Tafsir*. Some students—particularly those with strong backgrounds in Islamic boarding schools—are more comfortable navigating classical exegetical materials. In contrast, students from general education backgrounds often struggle with the complexity of Qur'anic interpretation and find it difficult to link theoretical content to educational practice. This variation reflects the challenge of delivering uniform instruction to a heterogeneous student population. To address this, it is essential to consider Vygotsky's Zone of Proximal Development (ZPD), which posits that learning occurs most effectively when instruction is targeted just beyond a learner's current ability, with adequate support provided to help them reach the next level [22]. Applying this principle, *Tafsir Tarbawi* instruction should move toward differentiated instruction, which tailors teaching strategies, content difficulty, and assessment based on students' individual readiness levels [23]. Such an approach would allow students to progress through scaffolded learning stages, building from basic understanding toward more complex interpretive skills. To implement this, two concrete strategies are recommended. First, the adoption of a modular curriculum design, in which students are first introduced to essential and foundational concepts before advancing to more abstract or methodological discussions. Second, the use of pre-course diagnostic assessments can help identify students' starting points, allowing lecturers to group students accordingly or provide targeted support. These strategies not only help students engage more effectively with the material but also reflect pedagogical responsiveness to learner diversity.

This pedagogical approach is supported by Brophy, who noted that learning becomes more effective when content is perceived as accessible, relevant, and appropriately challenging [24]. Additionally, research by shows that differentiated instruction has proven to be effective in higher education contexts, especially in managing diverse learning abilities and backgrounds [25]. Within *Tafsir Tarbawi*, this could translate into employing varied methods such as group discussions, contextual analysis, digital tools, and project-based learning. Such approaches offer students multiple entry points into the subject, whether they are approaching it from a strong theological background or a more general academic orientation. Moreover, Darmawan [26] emphasizes that teaching *Tafsir* must be grounded in students' prior knowledge and should guide them in linking Qur'anic teachings to broader educational and social realities. This reinforces the importance of designing learning experiences that are relevant, reflective, and empowering. Indeed, learning *Tafsir* is not simply about understanding verses in isolation but also about applying Qur'anic insights to real-world educational challenges.

Several studies also underline the value of contextualized learning, where course content is connected to students' lived experiences and societal realities [27]. In this study, the need for such contextualization is evident. Students not only need to grasp the technical aspects of interpretation but also learn how to engage with the Qur'an in ways that are meaningful within the frameworks of modern educational challenges. As Shahjahan [28] has shown, contextualized pedagogies—particularly in religious and humanities disciplines—lead to greater learning gains by enabling students to see themselves within the knowledge they are engaging with. In conclusion, *Tafsir Tarbawi* instruction at PTKIs must evolve from a uniform and text-heavy delivery to a more flexible, differentiated, and context-responsive model. Grounding instruction in the Zone of Proximal Development, supported by pre-course diagnostics and modular learning, will ensure that all students—regardless of background—can access and benefit from the course. This not only enhances comprehension but also promotes the practical application of Qur'anic knowledge in shaping future Muslim educators capable of addressing real educational and societal issues

### 3.2. Input Evaluation

The input evaluation assesses the readiness of resources in supporting the learning of *Tafsir Tarbawi*. Based on interviews with 4 lecturers and 2 curriculum managers, it was found that the existing curriculum is adequate, but the use of more interactive methods needs to be improved. One lecturer stated:

*“The curriculum is adequate, but I feel students would be more engaged if teaching methods were more varied, such as group discussions or the use of digital media.”*

Interviews with curriculum managers also revealed that, although the current curriculum includes essential learning objectives, there is a need to integrate more technology and interactive learning approaches, especially in teaching *Tafsir Tarbawi*. One curriculum manager mentioned:

*“We have tried to align the curriculum with the needs of the times, but feedback from students indicates that they desire more varied teaching methods and greater use of technology.”*

Classroom observations over several sessions revealed that most teaching was done using conventional lecture methods, which tended to be less engaging for some students. While some lecturers have tried to incorporate media such as PowerPoint or short videos, there was no in-depth use of technologies like e-learning platforms or interactive learning applications. These observations align with the interview findings, which showed that students felt less engaged in one-way, lecture-based learning.

Table 2. Students' Preferences Regarding *Tafsir Tarbawi* Learning Methods

Question	Yes (%)	No (%)
I would like more discussions in <i>Tafsir Tarbawi</i> learning.	65	35
I would like <i>Tafsir Tarbawi</i> learning to use technology.	70	30
The available teaching materials are sufficient, but more digital literature sources are needed.	80	20

From the 60 students who filled out the questionnaire, 65% expressed a desire for more discussion-based learning and greater use of digital tools to explore *Tafsir* in educational contexts. While 80% agreed that the current teaching materials were adequate, a significant portion highlighted the need for supplemental digital resources. This suggests a notable shift in student preferences toward dynamic, technology-enhanced learning environments that facilitate deeper engagement with *Tafsir Tarbawi* content and interpretation. However, it is important not to generalize “technology use” but to specify and integrate particular digital tools that are pedagogically effective and contextually appropriate. For instance, Learning Management Systems (LMS) such as Moodle and Google Classroom enable asynchronous access to *Tafsir* materials, quizzes, and discussion forums, supporting flipped classroom models where students independently engage with content before classroom sessions [29]-[31]. Interactive mobile applications focused on *Tafsir* content allow for personalized and adaptive learning paced according to individual student needs. Additionally, QR codes embedded in printed materials can link students directly to supplementary videos or digital sources, enhancing accessibility. The use of multimedia resources such as educational videos and infographics aligns with Mayer's Cognitive Theory of Multimedia Learning, which posits that combining visual and auditory information enhances comprehension of complex concepts, including abstract religious ideas [35].

Nonetheless, the integration of these technologies faces significant institutional barriers. Many Islamic educational institutions still grapple with inadequate digital infrastructure, including unreliable internet access, limited availability of devices, and lack of technical support personnel [32]. Furthermore, instructors' digital

literacy varies widely; some educators hesitate to shift from traditional lecture-based methods to digital platforms due to unfamiliarity or concerns about the compatibility of technology with religious pedagogy [33], [34]. Institutional policies often do not sufficiently encourage or reward innovation in teaching methods, while rigid curriculum structures limit flexibility for adopting new approaches. Addressing these institutional challenges requires concerted efforts in infrastructure development, comprehensive faculty training, and curricular reforms. From a theoretical standpoint, technology adoption should be anchored in robust pedagogical frameworks. Vygotsky's social constructivist theory emphasizes the crucial role of social interaction in cognitive development, suggesting that digital platforms facilitating student discussion, collaboration, and peer feedback—such as online forums or collaborative annotation tools—can enrich Tafsir learning experiences [35]. Mayer's Cognitive Theory of Multimedia Learning further supports the use of multimedia tools, highlighting that integrating visual and auditory elements can improve understanding and retention of complex religious content [35].

The blended learning model, as described by Sulistyowati, synergizes face-to-face instruction with digital content delivery, maximizing the pedagogical strengths of both modes [30]. Applied to Tafsir Tarbawi, this model could involve students engaging with Tafsir texts via video lectures or digital commentaries independently, reserving classroom time for critical analysis, dialogical interpretation, and application of concepts to contemporary educational challenges. This approach offers a viable, context-sensitive alternative to conventional, monolithic teaching methods and has been demonstrated to enhance student motivation and learning outcomes [31], [36]. What distinguishes this study is its focus on practical, context-specific integration of technology in Tafsir Tarbawi, moving beyond generic discussions of technology in Islamic education. Prior literature often treats Islamic studies as static content delivery [32], overlooking the inherently dialogical and contextually responsive nature of Tafsir. This study proposes a detailed digital pedagogy framework by advocating targeted use of Tafsir-based mobile applications, virtual classrooms, and curated digital libraries—all fostering interpretive collaboration and learner autonomy [33], [34].

Moreover, the personalization and flexibility enabled by digital platforms address the increasingly diverse and complex learning needs of today's students. As highlighted by Mohd Zaki et al., mobile applications permit learners to engage with *Tafsir* content at their own pace and during non-instructional hours, offering a flexible alternative for students balancing academic schedules with work, family, or personal obligations [33]. This asynchronous access is especially crucial in Islamic educational contexts where learners may come from varied socio-economic and educational backgrounds, including part-time students, adult learners, or those in remote areas with limited access to traditional institutions. In addition, virtual classrooms—as Sari et al. explain—enable synchronous, real-time engagement between students and instructors, allowing for direct questioning, collaborative interpretation, and dialogical analysis of scriptural texts [34]. These features facilitate deeper cognitive and spiritual engagement with *Tafsir*, transforming the traditionally unidirectional flow of knowledge into a more interactive, student-centered process. Such interactivity reflects not only modern educational best practices but also aligns with the rich legacy of Islamic pedagogy, which has long emphasized *munaqashah* (discussion), *muthala'ah* (review), and *mudhakarrah* (collective reflection) as vital methods of internalizing religious knowledge.

This approach is strongly rooted in the Islamic epistemological tradition, particularly the principle of *tafaqquh fi al-din*—the pursuit of a deep, nuanced understanding of religion. Unlike rote memorization or passive reception of knowledge, *tafaqquh* entails interpretive responsiveness, contextual reasoning, and an openness to dialogical inquiry. Digital platforms, when thoughtfully integrated, can operationalize these values by enabling students to engage in collaborative interpretation, access diverse *tafsir* commentaries, and participate in guided discussions that bridge classical exegesis with contemporary realities. When aligned with clear instructional design and pedagogical objectives—such as those outlined in Bloom's taxonomy or the Universal Design for Learning (UDL)—technology does not dilute the spiritual depth of religious instruction. Rather, it revitalizes Islamic education by making it more inclusive, adaptive, and resonant with the cognitive and affective needs of 21st-century learners. In this way, digital platforms can serve as tools not merely of delivery, but of *tadabbur* (contemplative reflection), fostering a more profound and lived understanding of the Qur'an in educational contexts.

### 3.3. Process Evaluation

The process evaluation focuses on the implementation of *Tafsir Tarbawi* instruction in classroom settings. Based on direct classroom observations and in-depth interviews with lecturers and students, it was found that the dominant instructional method remains the traditional lecture format. This approach tends to limit both student interaction and active learning participation. As one student remarked during an interview:

*“The learning process feels monotonous—mostly listening to lectures with minimal opportunity for discussion. I don't think this is effective for deeply understanding tafsir.”*

Field observations confirmed that in four out of five observed sessions, the lecture method dominated the instructional process, with minimal student-initiated engagement or collaborative activity. Students were mostly passive listeners, and questions from students were infrequent, often limited to the end of the session. Nevertheless, there were some efforts by lecturers to incorporate more interactive elements. Two lecturers reported that they had recently experimented with group discussions and case-based analysis, particularly in sessions dealing with verses related to educational values. For instance, in one observed class, students were divided into small groups to analyze Qur'anic verses relating to moral development in education. However, the implementation was constrained by limited classroom time and the pressure to complete the curriculum. One lecturer noted:

*“I’ve tried integrating group discussions and contextual case studies, especially when discussing educational implications of the verses. But we often run out of time, and it’s hard to manage within a 90-minute session.”*

Another lecturer observed that students seemed more engaged during these interactive segments:

*“When students work in groups, I see more energy and ideas being exchanged. It’s just that we need better structuring and time management to do this consistently.”*

These findings highlight a gap between the pedagogical intentions of *Tafsir Tarbawi*—which aims to cultivate critical and reflective understanding—and the instructional strategies currently used. A more balanced approach that combines foundational lectures with student-centered learning activities could better support the intended learning outcomes.

Table 3. Student Perceptions of Teaching Methods in *Tafsir Tarbawi* Classes

Question	Agree (%)	Disagree (%)
<i>Tafsir Tarbawi</i> classes tend to be monotonous and lack interactivity.	72	28
I would like more discussions and practical application of <i>tafsir</i> in class.	68	32

Based on the data presented in Table 3, it can be concluded that the majority of students perceive a lack of interactivity in *Tafsir Tarbawi* learning. A total of 72% of students indicated that the current teaching methods are still monotonous, predominantly one-way, and largely reliant on conventional lectures. Additionally, 68% of students expressed a desire for more discussion-based sessions and opportunities to apply *tafsir* concepts in practical ways during class. These findings highlight the urgent need for more participatory, discussion-oriented, and application-based pedagogical approaches to enhance student engagement and comprehension. Shifting towards more dynamic teaching strategies would not only enrich the learning experience but also meet students’ expectations for Islamic education that is relevant and contextually grounded.

In the process dimension, the study reveals that despite some efforts to engage students through group discussions and case studies, the dominant instructional method remains predominantly lecture-based. This approach primarily targets the lower levels of Bloom’s taxonomy—namely, the recall and comprehension stages—without sufficiently promoting higher-order cognitive skills such as analysis, synthesis, and evaluation. Such a focus on passive reception of information constrains students’ opportunities to critically reflect on and apply *Tafsir* concepts in complex or novel contexts [37]. This limited cognitive engagement can hinder the development of deeper understanding and critical religious literacy, essential in Islamic education where contextual interpretation and ethical reasoning are vital. Moreover, the interaction between lecturers and students tends to be confined to brief, surface-level exchanges, with inadequate space for students to pose challenging questions, develop independent interpretations, or engage in dialectical reasoning. This learning environment often leads to student disengagement, as reflected in survey feedback expressing the desire for more interactive, varied, and intellectually stimulating pedagogical experiences.

Lectures undoubtedly serve as an efficient method for transferring foundational knowledge, especially in contexts where large class sizes or limited resources are factors. However, their predominance in *Tafsir* instruction limits students’ ability to engage in reflective and critical thinking, which are key to understanding the multilayered nature of Quranic exegesis and its application in contemporary issues. To transcend this limitation, integrating structured active learning techniques is imperative. Methods such as think-pair-share actively involve every student, encouraging articulation of understanding and peer feedback, which cultivates analytical thinking and metacognitive awareness. The jigsaw classroom model, where students become “experts” on different segments of *Tafsir* texts and then teach peers, fosters collaborative learning and synthesis of diverse interpretations, enhancing comprehension through social constructivist principles. Case-based learning—using authentic or simulated real-world scenarios related to *Tafsir* application in education or social contexts—

promotes not only cognitive analysis but also ethical evaluation and decision-making skills [38]. These pedagogical models resonate with constructivist learning theories, emphasizing that knowledge construction is an active, social, and contextual process rather than mere passive reception.

Critically, the article's findings would be strengthened by a more rigorous theoretical framing that explicitly connects instructional practices to established learning theories and contextual realities in Islamic education. For instance, Vygotsky's social constructivist theory highlights the indispensable role of social interaction and scaffolding in cognitive development, reinforcing the value of discussion- and project-based approaches that create spaces for dialogic meaning-making and peer collaboration. Additionally, Bloom's taxonomy provides a critical lens for assessing whether current pedagogical strategies sufficiently challenge students to move beyond memorization toward critical interpretation, application, and synthesis—higher cognitive domains essential for nuanced Tafsir understanding and pedagogical competence [39]. Employing such theoretical frameworks not only grounds pedagogical recommendations in educational science but also facilitates evaluation and continuous improvement of teaching practices. Project-based learning emerges as a particularly promising pedagogical approach in this context. Darmuki et al. illustrate how project-based methods in Tafsir courses empower students to grasp theoretical knowledge while applying it practically—such as by developing Tafsir-informed teaching materials or curricular innovations. This experiential and contextualized learning is especially critical for students aspiring to become educators, who must integrate Islamic values meaningfully into their pedagogical practices [40], [41]. Collaborative projects encourage deeper cognitive engagement as students navigate authentic educational challenges through a Tafsir lens, promoting transfer of knowledge and skills to real-world contexts [42], [43]. Furthermore, this aligns with contemporary calls for competency-based education in religious studies, where the goal is not only knowledge acquisition but also the development of critical thinking, ethical reasoning, and pedagogical skills.

Interactive discussions, as highlighted by Rosaen et al., represent a fundamental pedagogical strategy for cultivating critical engagement in learning environments, particularly within the study of Tafsir [44], [45]. These dialogues create an open, dynamic space where students are encouraged not only to express their questions but also to critically analyze and debate multiple interpretations of Qur'anic verses. This process is vital in Islamic education, where understanding is deeply contextual, layered, and often subject to diverse scholarly opinions. By fostering such intellectual exchange, interactive discussions enhance cognitive competencies beyond mere recall or comprehension. Students are challenged to evaluate arguments, identify assumptions, compare interpretive perspectives, and synthesize insights from various sources. This critical engagement nurtures higher-order thinking skills, which are indispensable for a nuanced grasp of Tafsir's theological, linguistic, and ethical dimensions. Moreover, through articulating their thoughts and defending viewpoints, students develop essential communicative competencies—such as clarity of expression, respectful debate, and active listening—that are integral to scholarly discourse and community dialogue in Islamic contexts.

In addition to cognitive and communicative skills, interactive discussions stimulate affective engagement by promoting emotional investment and intellectual curiosity. The principles of communication can be well understood and applied so that teachers can create a learning atmosphere that is more inclusive and responsive to students' needs [54], [55]. As students discover different perspectives and real-world implications of Interpretation teachings, they become more personally connected to the material. This emotional resonance encourages reflective inquiry, motivating learners to internalize religious knowledge deeply rather than simply memorizing content. As such, dialogue-based learning aligns with transformative educational theories that emphasize the development of critical consciousness and reflective judgment as central goals.

Importantly, when combined with project-based learning, interactive discussions amplify their pedagogical impact. Project-based learning tasks require students to collaboratively apply Tafsir principles to authentic problems or create tangible outputs such as lesson plans, community projects, or multimedia presentations. Within this context, interactive dialogue functions as the cognitive and social engine, enabling students to negotiate meanings, co-construct knowledge, and refine their understanding through peer feedback and guided facilitation. This synergy cultivates critical reflexivity—the ability to continuously evaluate and revise one's interpretations in light of new evidence or perspectives—which is crucial for contextualizing Tafsir in contemporary educational and social settings [39]. Furthermore, this integrated pedagogy supports the holistic development of learners. Intellectual curiosity is sustained as students recognize the living, evolving nature of Tafsir interpretation, encouraging lifelong learning. Emotional engagement fosters empathy and ethical sensitivity, reinforcing the role of Tafsir education in shaping morally responsible individuals. This holistic formation is essential for preparing students not only as religious scholars but also as educators and community leaders who can thoughtfully apply Islamic teachings in diverse real-world contexts.

In practice, facilitating effective interactive discussions requires intentional instructional design. Educators must create psychologically safe environments that encourage open inquiry and respect for differing views. Techniques such as Socratic questioning, structured debate formats, and reflective journaling can scaffold critical dialogue. Digital tools like online forums or synchronous virtual discussions further extend opportunities



for interaction, especially in blended or remote learning contexts. Thus, embedding interactive discussions within a well-structured active learning framework transforms Tafsir education from a static transmission of knowledge into a vibrant, dialogical process that embodies the spirit of Islamic scholarly tradition. Nonetheless, while the pedagogical benefits of active and collaborative learning methods are clear, the discussion in this study lacks significant novelty. The literature on Tafsir education has already recognized the value of interactive and project-based approaches. The critical gap lies in translating these pedagogies into sustainable, systemic practices within Islamic educational institutions. This requires addressing institutional barriers such as rigid, content-heavy curricula that leave little room for pedagogical innovation; insufficient faculty development and digital literacy training; and infrastructural limitations that impede integration of interactive learning technologies.

Future research should therefore focus on developing comprehensive implementation frameworks that account for these contextual challenges and provide practical pathways for embedding active learning systematically. Such frameworks would benefit from interdisciplinary insights, incorporating educational technology, curriculum studies, and Islamic pedagogy to create robust, contextually relevant models for Tafsir instruction. In sum, evolving Tafsir education beyond descriptive, lecture-centric models toward theory-informed, active, and collaborative pedagogies holds promise for nurturing deeper religious understanding and critical thinking. However, realizing this potential demands a shift not only in teaching methods but also in institutional structures, policy support, and teacher capacities. Only through addressing these interconnected dimensions can Tafsir Tarbawi education meaningfully respond to the intellectual and spiritual needs of contemporary Muslim learners.

### 3.4. Product Evaluation

Product evaluation is an evaluation that is used to measure and interpret the achievement of program objectives [50]. The evaluation of learning outcomes indicates that the majority of students are able to grasp the fundamental concepts of tafsir taught during the course. This is evident from the improvement in midterm exam scores and written assignments, which reflect an understanding of the basic theories of *Tafsir Tarbawi*. However, quantitative data from the student questionnaire reveal a noticeable gap between conceptual comprehension and the ability to apply tafsir in real educational contexts. This gap was also reflected in the interviews. One lecturer stated:

*“In terms of theory, students understand tafsir quite well, but when asked to relate verses to relevant educational contexts, many of them remain hesitant and lack confidence.”*

This perspective was reinforced by a student who remarked:

*“I can explain the content and meaning of the verses, but I still find it difficult to make them part of a lesson plan or relate them to educational issues in schools.”*

Another student added:

*“When we’re asked to create lesson plans (RPP) based on Qur’anic verses, I still need more examples and guidance.”*

These findings suggest that while students’ conceptual understanding is relatively solid, their practical application skills need further development. Therefore, a more contextual and practice-oriented teaching approach—such as microteaching or tafsir-based instructional simulations—is essential to bridge the gap between theoretical knowledge and practical implementation.

Table 4. Students’ Performance and Understanding of Tafsir Tarbawi

Evaluation Indicator	Good (%)	Fair (%)	Poor (%)
Understanding of tafsir material in written exams	60	30	10
Students’ ability to apply tafsir in educational contexts	55	35	10

The data in Table 4 reveals that student performance in *Tafsir Tarbawi* remains moderate, with only 60% of students demonstrating a solid understanding of the material in written exams. Similarly, just 55% showed the ability to effectively apply *tafsir* concepts in educational contexts, while 40–45% still fell into the fair or poor categories. These findings suggest that although a majority of students have achieved basic competency, a significant portion continues to struggle with deeper comprehension and practical application. This indicates a need to improve instructional methods—particularly by integrating more interactive,

contextualized, and student-centered approaches—to better support students' analytical and applied understanding of *Tafsir Tarbawi*.

The product dimension of the evaluation reveals a persistent challenge in the effective application of Tafsir knowledge within educational contexts, despite students' reasonable theoretical understanding. This gap underscores a fundamental pedagogical issue: while students can recall and comprehend Qur'anic interpretations, they struggle to transfer this knowledge to real-world teaching and learning scenarios [46]. This suggests that current instructional approaches focus heavily on cognitive domains at the lower levels of Bloom's taxonomy—namely knowledge and comprehension—while insufficiently addressing higher-order thinking skills such as application, analysis, and creation, which are critical for authentic educational practice. Formative assessment data—collected from quizzes, presentations, and micro-teaching sessions—provide valuable insight into students' developmental trajectory in applying Tafsir knowledge. For instance, during micro-teaching, students attempt to incorporate Tafsir insights into lesson plans and classroom dialogues, demonstrating emerging competency in contextualizing sacred texts pedagogically. However, the absence of well-defined competency-based rubrics limits the objectivity and consistency of evaluations. Current assessments often lack explicit criteria that measure the depth of understanding, practical relevance, and innovative application of Tafsir, reducing opportunities for targeted feedback and iterative improvement.

To address these limitations, the adoption of a competency-based assessment framework is imperative. Such frameworks would involve clearly articulated learning outcomes that emphasize practical application, critical thinking, and reflective practice. Performance-based tasks could include designing Tafsir-informed instructional materials, leading peer-teaching sessions with reflective evaluation, or engaging in problem-solving exercises that require students to apply Tafsir concepts to contemporary educational dilemmas. Rubrics aligned with these tasks should assess not only factual accuracy but also creativity, contextual sensitivity, and pedagogical effectiveness. By doing so, assessment becomes a tool for fostering deeper cognitive engagement and professional readiness among prospective educators. This practical orientation aligns with key educational theories. Situated learning theory, for example, posits that knowledge is best acquired and understood within authentic contexts of use, highlighting the importance of integrating field experiences and real-world tasks into Tafsir education [26]. Social constructivist perspectives, particularly Vygotsky's emphasis on scaffolding and collaborative learning, further suggest that peer interaction and guided practice within authentic settings can enhance the internalization and application of religious knowledge [48]. These theoretical frameworks support the integration of internship programs, community-based projects, and practicum activities into Tafsir curricula, providing students with opportunities to navigate complex educational environments while applying their interpretive skills.

Empirical evidence supports this approach. Studies by Darmawan et al. indicate that field-based programs improve students' ability to contextualize Tafsir and navigate educational realities effectively, thereby fostering a more nuanced understanding of how religious values inform pedagogical decisions [26]. Similarly, Shofaussamawati et al. highlight that exposure to actual teaching conditions enables students to refine lesson plans, adapt Tafsir interpretations to diverse learner needs, and develop practical classroom management skills—competencies that theoretical instruction alone cannot impart [48]. Affandi et al. advocate for the design of integrated learning models that combine experiential learning with competency-based evaluations to maximize both cognitive and affective learning outcomes [49]. Beyond pedagogy, these findings raise broader institutional and systemic considerations. Curriculum rigidity, limited resources, and inadequate faculty development pose significant barriers to implementing competency-based, practice-oriented Tafsir education [52]. Without institutional support—such as flexible curricular frameworks, investment in field placement partnerships, and ongoing professional training—students may continue to experience a disconnect between theoretical knowledge and its practical application. Furthermore, assessment reforms require institutional commitment to adopt holistic evaluation strategies that value not only cognitive mastery but also affective and behavioral competencies essential for effective Islamic education.

This study contributes to the field by highlighting the critical need to transcend descriptive program evaluations and instead adopt a more analytical, theory-informed approach that integrates formative assessment findings with competency frameworks and contextual realities. It underscores the importance of bridging theory and practice through structured, practical learning experiences supported by robust assessment tools. By doing so, Tafsir Tarbawi education can better prepare students to meet contemporary educational challenges with both intellectual rigor and pedagogical relevance. Future research should explore longitudinal studies tracking students' competence development over time, comparative analyses across different institutions to identify best practices, and impact evaluations following the implementation of integrated learning and assessment models. Such research would deepen understanding of how to institutionalize effective Tafsir pedagogy and foster systemic change. In conclusion, improving the product dimension of Tafsir Tarbawi learning requires a multi-faceted strategy involving curriculum innovation, competency-based assessment, experiential learning integration, and institutional support. Only through comprehensive reform can Islamic education programs ensure that students not only understand Tafsir intellectually, but are also equipped to apply its teachings

meaningfully in diverse educational contexts, as education in its broadest sense has always driven and accompanied the change and development of humanity [53].

#### 4. CONCLUSION

Based on the evaluation results using the CIPP model, it can be concluded that the Tafsir Tarbawi learning program at the Faculty of Tarbiah in PTKI has successfully addressed several fundamental student needs, while also facing distinct challenges that require strategic improvements. To enhance the quality and relevance of learning, the following recommendations are proposed, Developing a more contextualized curriculum that aligns closely with students' backgrounds, interests, and future professional roles, ensuring greater relevance and applicability. Optimizing the integration of technology in learning processes—such as utilizing LMS platforms, mobile applications, and digital collaborative tools—to increase effectiveness, accessibility, and student engagement. Implementing active learning strategies including project-based and discussion-based methods that foster higher-order thinking, critical reflection, and deeper involvement in Tafsir studies. Designing learning models that emphasize practical field experiences, enabling students to meaningfully apply Tafsir concepts within real-world educational settings.

This study contributes significantly to the field of Islamic pedagogy and program evaluation by providing a comprehensive, evidence-based framework for improving Tafsir Tarbawi instruction. It bridges theoretical principles with practical recommendations, addressing both pedagogical content and institutional challenges, thereby enriching the discourse on modernizing Islamic education in PTKI contexts. For future research, longitudinal studies are recommended to track the long-term impact of implementing these improvements on student learning outcomes and professional readiness. Comparative studies across different PTKIs or Islamic educational institutions could identify best practices and contextual variations. Additionally, impact evaluations following curriculum and pedagogical changes would provide valuable insights into the effectiveness of specific interventions. Policy-wise, the findings call for coordinated action by curriculum designers to revise and contextualize Tafsir syllabi, faculty development units to provide ongoing training and support for technological and pedagogical innovations, and education ministries to facilitate infrastructure development and create enabling policies that support active, technology-enhanced learning in Islamic education. By addressing these multi-level actors, the study paves the way for systematic, sustainable improvements that align Tafsir Tarbawi education with the evolving intellectual and technological needs of 21st-century learners.

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